

may utter, be pleased by it: render me the
object of
divine protection.

xxiSi, 11. I invoke, at repeated sacrifices,
INDRA, the
preserver, the protector, the hero, who is
easily propitiated, INDRA the powerful, the invoked
of many:
may INDRA, the lord of affluence, bestow
upon us prosperity.¹

12. May the protecting, opulent INDRA
be the
bestower of felicity by his protections: may he, who
is
all-knowing, foil our adversaries: may he keep us
out
of danger, and may we be the possessors of
excellent
posterity.

13. May we continue in the favour of that
adorable
(deity) even in his auspicious good-will: may that
protecting and-opulent INDRA drive far from us,
into
extinction, all those who hate us.¹²

14. To thee the praises and prayers of
the wor-
shipper hasten like a torrent down a declivity;
and
thou, thtmderer, aggregatest the immense wealth
(of
sacrificial offerings), copious libations, and milk,
and
the juices of the *Soma**

15. Who may (adequately) praise him?
who may
satisfy him? who offer worthy adoration? since
MAG-
HAYAN 15 daily conscious of his own terrible (power):
by his acts - he makes first one and then the
other

, I. 333. *Tajur-Veda*, 20. 00.

a, 20. 51. 52.

³ *Apo gdh yuvase samindtm*: the first is explained
vasativari,

•which is said by *Katydyana, Sutra*, 8, 9,7—10, to
be portions
of water taken from a running stream on the evening
previous
to the ceremony, and kept in jars in different parts of
the sacri-
cial chamber, to be mixed with the *Soma*: see *Yajur-
Veda*, 6.
23., and the *Taittimya Yajush, Prapdthaku* in.
Anuvdka xn.